

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. II.

MONDAY MORNING, DECEMBER 5, 1825.

No. 45.

## CONDITIONS.

The Christian Secretary is published every Monday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise.—If Postage paid by subscribers.

The profits of this paper are, by the Convention, held sacred to the cause of Missions. A discount of twelve and a half per cent will be made to Agents who receive and pay for five or more copies.

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Advertisements inserted at the usual prices.

## THE NIGHT OF MARVELS.

[By Violante de Ceo, a Portuguese Poet, extracted from *Bowring's "Ancient Poetry and Romances of Spain."*]

In such a marvellous night, so fair  
And full of wonder strange and new,  
Ye shepherds of the vale, declare  
Who saw the greatest wonder? Who?

First. "I saw the trembling fire look wan."  
Second. "I saw the sun shed tears of blood."  
Third. "I saw a God become a man."  
Fourth. "I saw a man become a God."

O, wondrous marvels! at the thought,  
The bosom's awe and reverence move;  
But who such prodigies has wrought?  
What gave such wonders birth? 'Twas love!

What call'd from heaven that flame divine,  
Which streams in glory from above;  
And bid it o'er earth's bosom shine,  
And bless us with its brightness? Love!

Who bid the glorious sun arrest  
His course, and o'er heaven's concave move  
In tears,—the saddest, loneliest,  
Of the celestial orbs? 'Twas love!

Who rais'd the human race so high,  
Even to the starry seats above,  
That, for our mortal progeny,  
A man became a God? 'Twas love!

Who humbled from the seats of light  
Their Lord, all human woes to prove;  
Led the great source of day to night;  
And made of God a man? 'Twas love!

Yes, love has wrought, and love alone,  
The victories all,—beneath,—above;  
And earth and heaven shall shout, as one,  
The all-triumphant song of love.

The song through all heaven's arches ran,  
And told the wondrous tales aloud,—  
The trembling fire that look'd so wan,  
The weeping sun behind the cloud:

A God—A God—become a man!  
A mortal man become a God!

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

## LETTER VIII.

DEAR SIR.—It would be an endless task, as it would be a useless one, to notice all the evasions by which Universalists attempt to set aside the doctrine of future punishment. I shall therefore, specify but two more; and then pass to consider some of the principal proof-texts which they adduce in support of their system.

It is alleged, then, that there is a future state of probation and the punishment of it only disciplinary. By this evasion, all those texts which threaten the wicked with everlasting punishment, are frittered away to mean only the chastisements of a father, inflicted on disobedient children for their good. This evasion, however, cannot be charged upon the great body of the Universalists of the present day. By far the greater part of them, it is believed, deny all punishment in the future world, and suppose that every man receives the due reward of his offences in the present life. But as the doctrine of a future state of disciplinary probation, may still be held by some few of the more sober and decent among them, it may be well to bestow a moment's attention upon it.

The doctrine in question, then, is, in the first place, a mere assumption. I am not aware that there is a single text in the Bible which even intimates that the future punishment of the wicked is designed for their good, or that their state is ever to change after the judgment day. The last information that the Bible gives of them is—these shall go away into everlasting punishment. It leaves them in hell; and is entirely silent as to their being purified in that place of woe and fitted for Heaven.

2. This doctrine, as we have seen, is contradictory to the express testimony of the scriptures. The punishment of the

wicked is declared to be everlasting; and is described in such terms as preclude the possibility of its being designed for the good of those who endure it. They are said to endure the wrath, the vengeance, the fiery indignation, the fierceness of the wrath of Almighty God, judgment without mercy and all the threatenings of the divine law with no mixture of good. Does this language express fatherly chastisements, or sufferings designed only for the salvation of offenders?

3. According to the opinion now under consideration, those who endure temporary punishment in the future world, but are afterwards restored to happiness, endure the whole penalty of the law, or are punished strictly according to their deserts. Of course, they never experience salvation. They are not saved by grace, nor is their deliverance from punishment, in any sense, to be ascribed to Christ. Grace or mercy has no part in their restoration to divine favour. They will enter Heaven without being under any obligation to God for pardoning them, or to the Lord Jesus Christ for redeeming them. How utterly inconsistent this is with the whole tenor of scripture, I need not inform you.

4. If the sufferings of the wicked are only a necessary and salutary discipline, needful to produce their reformation and designed to promote their ultimate happiness, then they are not to be regarded in any proper sense, as punishment. A man who takes medicine or submits to the amputation of a limb to restore health or save life is not punished. Punishment is the infliction of positive evil; it is subjecting the guilty to sufferings which, all things considered, are an evil to them. If then the wicked in the future world suffer only for their good, they are not punished. While enduring the torments of hell, they will have occasion for submission and thankfulness. For, what they endure, is only the chastisement of a kind father who is preparing them by this necessary discipline for the purity and happiness of Heaven. But is hell indeed a world of mercy? Does God there display his grace and cause all things to work together for good, not to them who love him, but to them who hate him? Yes, unquestionably: if the opinion we are now considering is true. Those whom the Lord loveth, he chasteneth; there as a father, he still follows not his children, but the wicked with the efforts of his love; there those whom no mercies and no judgments here could reclaim, will be subdued by his fatherly corrections; there the grace and mercy of God will shine in their brightest splendor, and there the multitudes of the lost, emancipated from their prison, will greet the dawn and exult in the noon tide of a millennial glory which shall illuminate their darkness and point the way to mansions in the skies. But will such scenes be witnessed in the world of woe? Does the Bible give any intimation of them? And yet, with such hopes, many are thoughtlessly passing on to eternity.

The last evasion I shall notice is, to suppose that the judgment day is already passed; or that every man is judged and punished in the present life. By this expedient all those passages are explained away which speak of a future judgment; of all men standing before the judgment seat of Christ coming in the glory of his Father, with his mighty angels to judge the world.

The principle is this—A few texts are found in which the coming of Christ is spoken of with reference to some special manifestation of his power and glory in the present world; and forthwith the position is asserted as demonstrably true, that whenever his coming is mentioned in scripture it must have the same limitation and relate only to the scenes of this life. But when, let me ask, have scenes been witnessed on earth that correspond with the awful descriptions which the Bible gives of the final judgment? Has the Lord Jesus descended from Heaven with the "voice of the Archangel and the trump of God,"—have the "dead been raised," has "every man," "the world," "all nations," "the quick and the dead," "the dead small and great," stood before God? Has he, the judge of all, "separated them one from another as a shepherd divideth the sheep from the goats," "setting the sheep on his right hand and the goats on his left?" Has he pronounced sentence upon them according to their respective characters,—saying to those on his right hand, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—and to those on his left, "depart ye accursed into everlasting fire, prepared for the devil and his angels?" Has this sentence actually been executed? Have the "wicked gone

away into everlasting punishment and the righteous into life eternal?" Are the one now suffering "everlasting destruction from the presence of the Lord, and the glory of his power;" and the other, "shining forth in the kingdom of their Father?" These are the scenes which mark the second coming of Christ—his coming to judge the world; and the man who can believe that they have already transpired, or that they are now transpiring on earth is not to be reasoned with.

I am aware that modern Universalists refer all that is said in the 25th chapter of Matthew, respecting the final judgment, to the destruction of Jerusalem. But any one who knows the history of their treatment of this chapter can have no doubt, that their present interpretation of it, is only a shift to avoid the awful truths it flashes upon a guilty conscience. First, they would have it, that by the goats we are to understand the devils; next the sins of mankind; last of all neither; but the Jews, yes the poor Jews, are the goats who 1800 years ago were sent into everlasting fire, and have ever since been suffering there with the devil and his angels—who, by the way, according to Universalists, are mere personifications, nonentities; nothing. Well, all this is about as wise as when they tell us that the rich man stands for the Aaronic High Priest, and the pious beggar for the Gentiles; or that Judas hanging himself means only that he died by excess of pious grief, and his going to his own place signifies only that he went to one of the twelve thrones on which the Apostles were to sit, to judge the twelve tribes of Israel. But let the word of God speak and such nonsense be still. What was there in the destruction of Jerusalem that corresponded with the scenes described in the 25th chapter of Matthew? Did the son of man then "come in his glory with all the holy angels with him?" Did he then "sit upon the throne of his glory," "and gather before him all nations?" Did he separate them, one from another; did he go into a judicial examination of their characters—awarding to the righteous everlasting life, and sending the wicked into everlasting punishment? I repeat it; the man who can interpret all this as referring only to the destruction of Jerusalem by the Roman army is not to be reasoned with. He must be left to that strong delusion which loves darkness rather than light, and is more ready to believe a lie than the truth. I shall close this part of my subject, with requesting your particular attention to two passages of scripture which appear to me to establish the fact and the time of a general judgment beyond the possibility of doubt. It is appointed unto men once to die, and after this the judgment. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. These passages are plain and decisive; and though I might pity and pray for the man who, after having read them, should deny a future judgment, I should not attempt to convince him. If he believe not God, he would not be convinced by man.

I shall now very briefly notice some of the leading texts on which Universalism relies for support. Time will not allow me to go into a minute examination of these texts. I choose rather to classify them; and by presenting the true principle of interpretation, enable you to decide for yourself, what is the proper meaning of particular passages.

Much reliance then is placed by Universalists on that class of texts in which Christ is said to have tasted death for every man; to have died for all; to have given himself a ransom for all; to be the propitiation for the sins of the whole world; and to be the Lamb of God that taketh away the sins of the world. But do these passages assert that Christ will save all men? Plainly not: nor do they imply this. All that they assert is, that by his sufferings and death, Christ has made atonement for sin, and thereby opened a way in which all men may be saved. But the fact that a way has been opened in which all may be saved is no proof that all will be saved. "A way opened for salvation is one thing; and walking in that way is totally another." The invitation to the marriage feast did not avail those who refused to comply with the invitation. Nor will the offer of pardon freely made to sinners, through the atonement of Christ, avail them anything without a cordial acceptance of the offer. The atonement, though sufficient for all, does, in itself, secure the salvation of none. Its benefits are offered on certain conditions; and never become ours,

but by a personal compliance with those conditions. This is a circumstance which Universalists seem entirely to overlook. They hear that Christ died for all, that the offers of mercy are made to all; and forthwith they conclude that all will be saved. But they forget that these offers are made conditionally. They forget the scriptures which say—except ye repent, ye shall all perish; he that believeth not shall be damned.

Notwithstanding that Christ died for the redemption of mankind, the Bible tells us of those who deny the Lord that bought them, and bring upon themselves swift destruction.

There is another class of texts in which it is said, God has no pleasure in the death of the wicked; is not willing that any should perish, but that all should come to repentance; who will have all men to be saved.

But I ask, is it here declared that all men will be saved? Plainly not: These and similar passages simply express the general benevolence of God, or his readiness to pardon and save all penitent and returning sinners; but do not decide that any of our race will be saved. The argument which Universalists derive from the above passages, stands thus—"Whatever God wills, will come to pass. God wills the salvation of all men; therefore this will come to pass." But let us try this argument a little.

God says I have no pleasure in the death of him that dieth; yet he dies. Jehovah, it is said, has no pleasure in iniquity; yet iniquity exists. God now commands all men every where to repent; and it is declared to be his will that all should come to repentance and the knowledge of the truth. But shall we thence infer that there are no impenitent men who are ignorant of the truth? We see then that many things do in fact take place which, in some sense, are contrary to the will of God; consequently his having no pleasure in the death of the wicked is no evidence that they will not die, nor his willingness that all men should be saved any evidence that all will be saved. The truth is, as Edwards well remarks, God wills the salvation of all men in the same sense that he wills the immediate repentance and sanctification of all men; or as he wills them to be as perfect in this life as their Heavenly Father is perfect. So that God's willing that all men should be saved, no more proves that all men will be saved, than his willing that all men should immediately repent, or than his willing that all men should be perfect in this world, proves that all men are in fact now penitent and perfect.

Again it is said, he is the Saviour of all men. But here only a part of the text is quoted. He is the Saviour of all men, especially of them that believe. The meaning is—Christ is offered as the Saviour of all, of all orders and classes of men, Gentiles as well as Jews; but he is actually the Saviour of those only who believe and obey his gospel. This passage is of the same import with that in John iii. 16. God so loved the world, that he gave his only begotten Son, not that all men unconditionally, might be saved by him, but that whoever believeth in him, shall not perish but have everlasting life.

It is said again: as in Adam all die, even so in Christ shall all be made alive. But the whole context shows that the Apostle in this passage is speaking of the resurrection of the body and has no reference to the future condition, either of the righteous or the wicked. His meaning is, that as the first Adam was the cause of natural death, so Christ, the second Adam, is the author of the resurrection. It is obvious, moreover, that the resurrection spoken of relates, not to all men, but to all Christians—to them who in the context are said to be Christ's, to have fallen asleep in Christ, and have hope in Christ. But admit, if you please, that the resurrection of which the Apostle is here speaking, includes all mankind; will it follow that all men will be saved? Let the words of Christ decide—The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation.

Another passage pressed into the service of Universalism is this;—whom (Christ) the Heavens must receive until the times of the restitution of all things, which God has spoken by the mouth of his holy prophets since the world began. But the restitution here spoken of does not mean the restoration of all men to holiness and happiness, but simply the completion, accomplishment, fulfilment, (so the word is rendered by the best Greek

scholars) of all that God has predicted by his prophets respecting the kingdom and glory of messiah. The passage does not say a word respecting the salvation of all, nor of any of mankind. It only asserts the completion of all the predictions contained in the ancient prophecies. But whether the restoration of all men to divine favour is one of those predictions, remains to be proved.

Again it is said, that as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. Upon this passage I remark—1. The whole chapter in which it is found is confessedly intricate, and hard to be understood;—and you will not be rash enough to risk your eternal destiny on the correctness of a doubtful interpretation. 2. We must suppose Paul is always consistent with himself; but if we allow this verse to mean Universal salvation, it contradicts a multitude of other passages in his writings. 3. There is no proof, or indication that he is on the subject of the saved; for the abounding grace refers to the number of sins forgiven—not of sinners saved—unless more are saved in Christ than were lost in Adam. I have not room to analyze the passage, but will only give you the principle which will direct you in interpreting it consistently with the context, the argument, the other writings of Paul, and the general tenor of the scriptures. The context clearly shows that the meaning of the Apostle is that the provision of mercy through Christ is for Gentiles as well as for Jews. In other words, justification of life is a gift offered to all men without distinction of nation or character.

Another passage which Universalists are very fond of quoting in support of their system is 1 Peter iii. 19, 20. By which also he went and preached unto the spirits in prison, &c. The inference is that all those to whom Christ is said thus to have preached, repented and were saved. But how do they know this? There are multitudes on earth, to whom Christ is preached, who do not repent, but live and die in their sins; and on supposition that Christ actually did go and preach to the spirits in prison, what evidence is there that they did not treat his message in the same manner as wicked men treat it on earth? But in truth, the passage rightly understood is directly against Universalism. The obvious meaning of it is this—Christ, by the same spirit which made him alive, preached, thro' the instrumentality of Noah, to those antediluvians, who were disobedient when the patience of God waited for their reformation while the Ark was building, but who were spirits in prison when the Apostle wrote, detained like the fallen angels "unto the judgment of the great day."

There is another class of texts which I must just notice,—those that speak of Christ as reigning until he has put all enemies under his feet, of all things in heaven, and on earth and under the earth, as bowing at the name of Jesus—and of every creature in heaven, on earth and under the earth, finally raising a hymn of praise to God and the Lam. But these passages say nothing particularly of all men—and least of all do they teach that all men will be saved. They speak of all things, of all creatures, rational and irrational, animate and inanimate, and represent them as bowing the knee to the Lord Jesus, and as uniting with the heavenly hosts in a hymn of praise. Obviously then they are in the highest degree figurative; and are to be understood with such limitations as are necessarily suggested by the nature of the subject, and other plain declarations of scripture. The most that a fair interpretation of the texts in question can be made to prove, is the exaltation of Christ as head over all things, and the subjection of all things to his control. But to suppose that this implies a voluntarily and cordial subjection of men to Christ, and a consequent restoration to his favor, is mere assumption. Doubtless the Lord Jesus will reign until he has put all enemies under his feet. But does this mean that he will save all his enemies? One would think that to be placed under foot denotes the condition, not of friends, or cordially reconciled subjects, but of vanquished enemies and rebels. Certainly it is an indication of any thing rather than of redeeming love.

The passages which I have thus cursorily noticed are the strongest, I believe, that are to be found in the Bible in favor of Universalism. Whether they are sufficient to set aside the multitude of plain and positive texts which have been adduced against that system, I leave you to decide. One thing is plain. There is



not a single passage in the Bible, which denies the future punishment of the wicked; and not one which directly asserts that all men will be saved. The doctrine of universal salvation is derived not from plain and direct declarations of scripture, as is its opposite; but from far fetched inferences and strained explanations; from perverting the language of the Bible and wresting from it a meaning which it was never designed to teach. In my next I shall consider some of the modes of reasoning adopted by Universalists, and also the practical consequences of their system. Yours, &c.

#### FOR THE CHRISTIAN SECRETARY.

The existence of Infant Baptism, in the first and second centuries after Christ, examined and disproved in a series of numbers.

#### NO. III.

MR. EDITOR,

I made you a promise last week, that I would, in the course of my travels among the ancient churches, cross the Mediterranean and pay a visit to Africa. You have had the following proposition before you, viz:—

During the first and second centuries of the Christian era, the practice of instructing the children of Church members into the knowledge of the scriptures, and requiring of them a profession of their faith, before admitting them to baptism, was general, and, so far as we can learn, UNIVERSAL, in the Church at Rome, in the Church at Alexandria, and in the Church at Jerusalem.

The quotation from Mosheim, with which I closed my last number, and which is supported by the testimony of many Pedobaptist historians, almost seems to preclude the necessity of further investigation; (the reader will please to review the last number,) but, that the truth may be rendered, if possible, more evident, I shall inquire into the practice of the Church at Alexandria. On my way thither, it will be well to touch at Carthage, for here infant baptism was first established by decree. This decree of the council of Carthage, which we shall presently examine, was passed after the middle of the third century, A. D. 257. Whatever it may prove, it is not found in the period, with which we are at present mainly concerned. Let me preface my remarks by a quotation or two from distinguished Pedobaptist writers. And first from Bishop Burnet, "The silence of the first and purest ages, about these things, which are controverted among us, is evidence enough, that they were not known to them." Second, Dr. Hughes. "If antiquity be of any consequence in determining matters of religion, the earliest must be best." Third, Dr. Owen. No instance can be given, or hath been, for the space of two hundred years, or until the end of the second century, of any person, who had the care of more Churches than one committed to him."—If Dr. Owen would think this a just mode of reasoning against Episcopacy, he would admit it to be just in any case. Our argument will not consist merely in the silence of the primitive writers respecting infant baptism, but also in their declarations respecting the practice of their day, which practice, it will be seen, was wholly incompatible with the practice of infant baptism.

I have often been astonished by the exhibition of such matter for argument, as either has no bearing on the point at issue, or when examined, is found to throw its whole weight into the opposite scale; and never has my astonishment been greater, than when I have seen the name of Justin Martyr placed among the supporters of infant baptism. Justin lived in the second century, and was a bold and able defender of the faith. From his writings our Pedobaptist brethren select the following passage, in support of infant baptism. "We have not received," says he, "the carnal circumcision, but the spiritual circumcision; and we have received it by baptism; and it is enjoined on all persons to receive it in the same way." What is here proved? That the rite of circumcision was a "carnal" rite, and that baptism is a "spiritual" ordinance. The inference is, then, that Justin Martyr would have us understand, that, as the kingdom of Christ is a spiritual kingdom, and not of this world, i. e. not of an earthly nature, so the ordinances, observed by the subjects of that kingdom, are spiritual in their signification, and are appropriate only to spiritual subjects. If any thing else can be inferred, what is it? Let Justin be his own interpreter. "I shall now lay before you," says Justin, to the Roman Emperor, "the manner of dedicating ourselves to God, through Christ, upon our conversion; for should I omit this, I might seem not to deal sincerely in this account of the Christian religion. As many therefore, as are persuaded and believe, that the things, taught and said by us, are true, and moreover, take upon them to live accordingly, are taught to pray and ask of God, with fasting, the forgiveness of their former sins: we praying together, and fasting for and with them; and then, and NOT TILL THEN, they are brought to a place of water, and there regenerated, after the same manner with ourselves." Justin determined to act sincerely, and to tell the whole truth. And what does he say? Not a word for

or about infant baptism, but, "then, and not till then, &c." Let every reader form his own opinion. Irenaeus, pastor of a Church in Lyons, is sometimes mentioned by Pedobaptists, as favourable to their views. The passage quoted from Irenaeus, in support of infant baptism, is this, "He (Christ) came to save all persons; all I mean, who by him are regenerated unto God, infants, little ones, and children, and youths, and elder persons."—"All that are by Him regenerated unto God," regenerated by him, Christ, not baptized by men. To this opinion, we heartily subscribe; but shall we, do Pedobaptists themselves, believe, that Christ came to save all, that are baptized? Is the saving efficacy of baptism, the ground of the present practice of Pedobaptists? We had hoped, that the time of such ignorance was passed. We believe in the salvation of those, who are regenerated by Christ, of every age, but not in the saving efficacy of baptism.

However great has been the perversion of the word *regenerated*, since the time of Irenaeus, or even in his time, it is impossible to understand him in the passage under discussion, to use the word as synonymous with baptized in water; for the persons, of whom he speaks, are regenerated by Christ, not by man. The prophecy, respecting the baptism to be performed by Christ, is this, "He shall baptize you in the Holy Spirit and in fire," i. e. He shall renew and purify your hearts. Grant, then, that Irenaeus had reference to baptism, and even the baptism of babes, this baptism they receive from Christ, that of "the Spirit and of fire," or the inward work of his Spirit, to fit them for heaven. Such will undoubtedly be saved.

But Irenaeus says nothing of water baptism in this passage, since the baptism of which he writes, is performed by Christ. And, in all the writings of Irenaeus, cannot be found a word, which implies that he ever heard, or thought of infant baptism. If arguments can be found for this practice, why are men under the necessity of relying, with so much confidence, on such things as have no relation to the subject, unless it be such as is inconsistent with the practice. Being furnished by our Pedobaptist brethren with no other names, belonging to the first and second centuries, than Justin Martyr and Irenaeus, and finding those men wholly silent on the subject of infant baptism, and holding sentiments incompatible with that practice, we are again impressed with the honest conviction, that we might safely leave the argument in the hands of unbiased readers. In the third century, Tertullian bore his testimony against the practice we are speaking of, and for the baptism of believers only. Is it possible, that any one should deny this? This is so clear, that I shall merely refer the reader to the writings of that learned father. With respect to the decree of the council of sixty bishops at Carthage, in the third century, permit me to remark, that as the letter of Fidus, addressed to that council, is lost, and its contents are known only through the answer of the council, we learn from that answer, that he proposed two questions to them.

1st. May children be baptized? 2d. At what age? Let us look at the answers, 1st. "God denies grace to none; Jesus came not to destroy men's lives, but to save them. Besides, God would be a respecter of persons, if he denied to infants what he grants to adults. Did not the prophet Elisha lay upon a child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands? Now the spiritual sense is, that infants are equal to men; but, if you refuse to baptize them, you destroy this equality, and are partial." Such is the answer of that council to the first question, and such was their logic to prove, that "infants are equal to men." Perhaps, some moderns may reason in the same manner, and find in such reasoning, as sound an argument as any other for the practice of baptizing infants.

2d. In the answer to the second question of *Fidus*, the council reply, "You are mistaken, *Fidus*," (i. e. if you imagine, that infants are unclean in their first days, &c.) "Children, in this case, are not unclean, for the Apostle saith—'To the pure all things are pure.' No man ought to be shocked at kissing" (this seems to have been the practice) what God condescends to create. Circumcision was a carnal rite, this is spiritual circumcision, and Peter saith, we ought not to call any man common or unclean." Here is the decree of that famous council of Carthage, composed of sixty African bishops, or pastors, Episcopal bishops not yet having found existence. If our Pedobaptist brethren discover any thing more, in these doings of the council, than the establishing by decree the necessity of infant baptism, we wait for the information.

We now proceed to Alexandria, & take with us, as our interpreter, the Pedobaptist historian, Mosheim, whose name has before been mentioned. In his history of the church in the first century, Dr. Mosheim says, in connexion with the quotation, with which we concluded the last number—"Hence arose the distinction between *Catechumens*, who are in a state of

probation, and under the instruction of persons appointed for that purpose; and *believers*, who were consecrated by baptism, and thus initiated into all the mysteries of the Christian faith. The Christians took all possible care to accustom their children to the study of the scriptures, and to instruct them in the doctrines of their holy religion; and schools were every where erected for this purpose, EVEN FROM THE VERY COMMENCEMENT OF THE CHRISTIAN CHURCH. We must not, however, confound the schools designed only for children, with the gymnasia, or academies, of the ancient Christians, erected in several large cities, in which persons of riper years, especially such as aspired to be teachers, were instructed in the different branches, both of human learning and of sacred erudition. We may, undoubtedly, attribute to the Apostles themselves, and their injunctions to their disciples, the excellent establishments in which the youth, destined to the holy ministry, received an education suitable to the solemn office, they were to undertake. St. John erected a school of this kind at Ephesus, and one of the same nature was founded by Polycarp, at Smyrna. But none of these were in greater reputation than that which was established at ALEXANDRIA, which was commonly called *The Catechetical School*, and is generally supposed to have been erected by St. Mark."

Mr. Editor, what will be said by Pedobaptists of this account of their own historian? A historian of high celebrity among them? Will any of them say, although Dr. Mosheim does not give any account of infant baptism, in all the extracts, which we have made from him, he does give such account on some page of his history of the first and second centuries? No, sir, they will not pretend it. Though a strict Pedobaptist himself, and in some instances bitter against Baptists; and, had truth permitted him, he would have gladly furnished himself and his brethren with evidence from the period of which we are treating; yet a respect for truth constrained him to state facts, and such facts as demonstrate, that no such thing as infant baptism was practised by the churches in that period. Instead of telling us, as some modern writers do, that infant baptism was practised in the churches from the days of the Apostles, he tells us, that Christians erected schools, not for the instruction of others only, but for the instruction of their own children; & that these children were called *catechumens*, or *catechized children*, and that these catechized children of Christians, professors of religion, members of the churches, that these catechized children were not baptized.

At Alexandria, and in other places, young men, children of church members, were catechumens, instructed, not baptized, when pursuing their studies with special reference to the office of the ministry; and two of these schools were erected by the Apostles, John and Mark.

But, of the schools for children, he says, "Schools were every where erected, EVEN FROM THE VERY COMMENCEMENT OF THE CHRISTIAN CHURCH." How is this? "Schools were every where erected for their children by the first Christians," in which these same children were instructed many years before they were baptized. Mosheim is not the only Pedobaptist writer, who gives this account.—Du Pin may be read on this subject.—From the Pedobaptist, Charles Buck, I shall make a short quotation. "Catechumens," says this writer, "were the lowest order of Christians in the primitive church. They had some title to the common name of Christians, being a degree above Pagans, and heretics, though not consecrated by baptism. THE CHILDREN OF BELIEVING PARENTS were admitted Catechumens as soon as ever they were capable of instruction; but, at what age those of heathen parents might be admitted, is not so clear. There were four orders, or degrees, of catechumens. The first were those instructed without the church, and kept at a distance for some time, from the privilege of entering the church, to make them the more eager and desirous of it. The next degree were the *audientes*, so called from their being admitted to hear sermons, &c. The third sort, were the *genueflectentes*, &c. The fourth order were the *competentes et electi*; denoting the immediate candidates for baptism, or such as were appointed to be baptized the next approaching festival."

Mosheim gives the account of the catechized children of the Church "from the very commencement of the Christian Church." Buck speaks of the catechumens as the instructed unbaptized children "in the primitive Church." He even thinks, that "they had some title to the common name of Christians, though not consecrated by baptism." So then, it was the practice of "the primitive Church," "from its very commencement," to educate their children before they admitted them to baptism. In discussing this subject I may seem to my readers to have adduced testimony, which applies, not only to the particular churches named in the proposition, which I have attempted to establish, but which applies with equal propriety to all the ancient Churches. The reader is right. I named those Churches, only as central points in the three great divisions of the ancient world, Europe, Africa, and Asia;

and the history of one Church, in the first and second centuries, is the history, on this subject, of all the Churches of that time. If, therefore, the testimony is general or UNIVERSAL, in its application, it has been from the cause, that no change on this subject had yet taken place in any Church.\*

The reader is now requested to review the whole argument, and to be exact in observing the several dates, which have been given. For, we have found infant baptism in some of the Churches, 257 years after Christ, and have seen the practice commencing in the Greek Churches, near the close of the fourth century, and established in some of the African Churches, after the middle of the third century; but not a vestige of such practice is, or can be found in the first and second century in any Church. We have not taken particular notice of the Church at Jerusalem, since the testimony of historians comprehends that Church in common with others. We propose to examine in our next number, the history of the Church at Jerusalem, during the days of the Apostles, and now take leave of our readers for a week, referring them to the account given in the Acts of the Apostles, which we think authentic history.

"Then they, that gladly received his word, were baptized; and the same day there were added unto them (the Church at Jerusalem) about three thousand souls. And the Lord added to the Church, daily, such as should be saved."

Reader, you and I are treading on holy ground. What other concern have we than to learn the truth, and to practice accordingly. Let us both pray, "O Lord, teach me thy statutes," and "thy will," Holy Sovereign of earth and heaven "be done." And let us regard the words of our Divine Lord, "If ye love me, keep my commandments." May the spirit of truth prepare us to pursue our investigations. The friend of all, who honour God.

THEOPHILOS.

\* See some extracts from Mosheim, in the Christian Secretary, Vol. I, No. 23.

#### NEWS FROM INDIA.

The Editor of the Salem Register has received Bombay papers to July 23d, by the brig Ann, Capt. Millet, which arrived there last Friday. Says the Register,

The wife of the Rev. Gordon Hall, American Missionary at Bombay, arrived at this port in the Ann. Mrs. Hall was induced to take this voyage on account of the health of two of her children, one of whom, we understand, died on the passage; the other has been materially benefited. She states that several of the missionaries were sickly when she left, and two of their children had died recently. Mrs. Hall, is an English lady, and has been attached to the Mission about seven years. She speaks in the warmest and most grateful terms, of the kind and unwearied attentions of Capt. Millet—and will, we doubt not, find many others who will sympathize with her in her affliction, and cheerfully render her every act of Christian hospitality.

The following are the only articles of any importance we find in our Bombay papers:

"Bombay, 6th July.—Accounts have reached Bombay from Calcutta, which state that two Native Infantry Regiments, have been ordered for immediate embarkation, in the H. C. ship Hythe and Kyd, to proceed to Penang, which settlement is threatened with an attack from the Siamese, who are collecting in force on the opposite coast.

"Burmese War.—The latest accounts from Arracan, cast a melancholy shade over the prospect of victory, for which the climate appears to demand a higher price, than the inhabitants of the country. One of the Regiments, (which is said to be one not more unfortunate than others) has been reduced by sickness and death, from 1200 strong, to 350, while most of those who are not yet in Hospitals, are miserably reduced in bodily strength and appearance. The 49th is no better than two companies of effective men.

"Surat, we regret to hear, is again afflicted with the Cholera Morbus, to which virulent disease, the natives are falling victims in great numbers daily.

#### SERAMPORE.

A LETTER from Dr. Carey to his late much lamented friend Dr. Ryland, dated 1st of February last, received after the death of the latter, contains the following paragraph:

I have now the pleasure of saying, that I am in a state of as good health as I ever enjoyed, except that I limp a little; it is, however, scarcely perceived by others, though sufficiently so by myself. The goodness of God has very far exceeded my expectations, and those of every one else. I cannot walk to any great distance; and seldom preach to the natives. This is, however, abundantly compensated, as it respects them, by the labours of Brother Mack and Brother Williamson, both of whom are truly excellent men, and much interested in the salvation of the heathen: as it respects myself, I am not so well satisfied, for though I have, for several years, been principally engaged in the translation of the scriptures, still I frequently

preached to them till I received the hurt. I take my turns in English preaching, as usual. Next week we have a Mission Association of the Baptist, Independent, and Lutheran ministers employed by the Church Mission Society. I am to preach the English sermon on Tuesday evening, at the Circular Road Chapel. I think of taking this text: Gal. vi. 9, "And let us not be weary in well doing, for in due time we shall reap, if we faint not." I, who have seen the work from the beginning, think that much fruit has been reaped already; but some, who came later to the work, cannot compare two periods so distant from each other, as I can, and, therefore need encouragement in their work.

The Richmond Family Visitor contains some interesting information, from the Rev. Mr. Goodell, missionary in the east. In a letter from Beyroot, he gives a particular account of the temperature of a Syrian winter; from which it appears that snow is seldom seen to cover the ground. The following extract, while it amuses the reader with the ignorance of those people, in regard to a New-England winter, will also excite the commiseration and prayers of the pious philanthropist.

During the month of February, the Mercury in the thermometer varied from 37° to 63° and it rained more or less almost every day. There was snow on the ground on the 17th and 18th. Many persons twenty-five or thirty years of age, never having seen it, could not imagine what it was. Some called it glass; others, a new kind of snow that had fallen from heaven; but the great difficulty was, to account for its appearance in their chambers. "When told how thick the ice was in America at that time, they shrugged up their shoulders, and expressed the greatest joy that their lot had not been cast in so wretched a country!" "Such a thing as a fire-place, probably never had existence in Beyroot; and many poor women and children had neither a bed nor a house, nor had they a shoe to their feet, or any other clothing except such as they wear in the hottest months." Shivering with the cold, they wandered about with bleeding feet from house to house, begging their bread.

"There has been, for some time, a great scarcity of bread in all this region. Whole villages have already been a considerable time destitute, and we have apprehensions of a famine. There is corn in Egypt, and also at Acre; but there is no Joseph to open the store houses, and save the lives of the inhabitants. Neither of the Pachas will sell, except at so exorbitant a price, as prevents any importation of it. Every thing in this country is as it should not be. The foundations are out of course. Could I tell you of all the oppressions of the poor and needy, and all the cruelties, which the stronger practice upon the weaker, and those in power upon their rivals; could I detail to you, how a prince in this neighbourhood invited, a few days ago, two sheikhs, his friends, to a feast, and, at the close of it, cut out their tongues, and bored out their eyes, that they might never say nor do any thing against his interests; and could I represent to you the still greater abominations, cruelties, and impositions of the priests, and the stupidity, ignorance, superstition, bondage, and wickedness, in almost every form, of the people;—you, my dear brother, would wonder that we did not oftener adopt the expressive language of the weeping Prophet, "I am pained at my very heart!"—We see and hear enough every day to "make rivers of waters run down our eyes." "O when shall the day break, and the shadows flee away!"

#### ROBERT AND THE PRIEST.

From Mr. Butterworth's Speech, at the meeting of the Baptist Irish Society.

A curious fact had come within Mr. B's own immediate knowledge: A young man had obtained possession of a Testament, and had read it very studiously, which coming to the knowledge of the Catholic priest, he came instantly to demand the book, and by way of fine, for the offence, had imposed a sort of private confessional, by which the family was obliged to provide a dinner for the priest and his party. Every possible threat was used towards the young man, and after mass, the priest from the altar called on his audience to join him in cursing those scandalous rascals, his very words, the Bible readers, and afterwards called in the same way on them to join him in cursing the young man. This the lad, whose name was Robert, resisted and said, "please your reverence, I am no rascal; I am honest, and my father is honest, and my only fault seems to be the reading of a book which has made me a better man." This speech had so enraged the priest that he rushed from the altar, and would have sprung upon the young man but for the interposition of the audience, and more especially the women. They, however, all joined in entreating him to kneel down and beg his reverence's pardon.—"I shall do no such thing," said Robert, "he has called me a rascal, and that's more than any man can prove me." He therefore, refused to go; but shortly after, the priest seeing him in the market, trying to separate two men who were fighting, the priest interfered, and flogged him severely, under the pretence that he was the aggressor, though the real reason was his reading the Bible. Not content with this, he had likewise procured his dismissal from his situation, by which he supported himself. This account being set to Mr. Butterworth, he sent some relief, and suggested the idea of Robert's being appointed a Scripture Reader to the Society; but such was the animosity excited against him by the priest that it was declared that he could not any longer remain there without his life being in danger. He, therefore had thirty shillings given him, and was sent to London.—When he arrived, Mr. Butterworth asked him how he had disposed of his passage-money; to which Robert replied, that



his father was but poorly off, and he had given him half, and by walking from Liverpool to London, had contrived to make the other fifteen shillings last. When he arrived, Mr. Butterworth had two gentlemen of high rank with him at breakfast, and they had been moved to tears by his simple story, and the artless simplicity he displayed. Mr. Butterworth was sure the meeting would be glad to hear, after the little history they had heard of Robert's fate, that he was now filling a situation most creditable in London, whereof was deprived by the machinations of the priest in Ireland.

#### From the Southern Intelligencer. MORIAH ASSOCIATION.

The Moriah Baptist Association met on the 17th Sept. last, at Fork-Hill Church, Lancaster District, S. C. The introductory Sermon was preached by the Rev. Mr. Jacob Helms—who was chosen Moderator: and Mr. Jonathan Thompson, Clerk. Letters from twelve churches were read. On Sunday three sermons were delivered to large and attentive congregations. On Monday, much business of a local nature was transacted; and on Tuesday the following resolution was adopted:

"Resolved, that this Association view with deep concern, the bereavement of the Meadowbranch Church of her Pastor, Elder Jos. Williams; and the bereavement of the Charleston Church of her Pastor, the Rev. Dr. Furman, which will be felt, not by those churches only, but by society in general; whom, we hope, Jesus has been pleased to remove to himself, that where he is they may be also." The last Tuesday in February next was appointed as a day of humiliation, thanksgiving and prayer to Almighty God, "to avert impending judgments, and for an increase of faithful labourers in the Gospel harvest, and a general revival of vital religion."

This Association has three churches in Lancaster District, one in Darlington, and two in Kershaw, S. C.; and four in Anson County, one in Mecklenburg, and one in Montgomery, N. C.—Making 6 in South-Carolina, and 6 in North-Carolina.

State of the Churches.—Baptized, 46; Received by letter, 31; Dismissed by letter, 19; Restored, 8; Expelled, 15; Dead, 14;—Total Communicants, 739. Churches, 12; Ordained Ministers, 8; Licensed Preachers, 5.

It was announced two weeks ago, that the Georgia Association had withdrawn their support from the Creek Indian School at Withington. This measure was anticipated, because it was believed that a sacrifice would be made to Georgia politics. But the station at Withington, being under the protection of the Baptist General Convention, will, we have no doubt, be still continued, though it cannot but be sensibly affected by the refusal of the Georgia Association to contribute to its support. We confidently hope, that other bodies, as well as individuals, will come forward in aid of this school.—*Id.*

#### REVIVALS.

By a letter received in this town from New Gloucester we learn that the Congregational church in that place has lately received an addition of nine members.

In Topsham there has lately been a refreshing season from the presence of the Lord. Five have been added to the Baptist church, under the care of Eld. Kendall.

In Green we learn there are very interesting appearances. Meetings are full and solemn. A few persons have been brought out of nature's darkness into God's marvellous light. Careless professors have been aroused and are calling upon God.

"As cold water to a thirsty soul, so is good news from a far country."

Good news from the Missionaries in Burmah.—We do most heartily rejoice, and with thanksgiving too, that we are enabled after a long and painful suspense to announce to our readers and the christian public, that the Rev. Dr. Judson and his wife, are alive and well. All the particulars we have, are to be found in the following hasty communication, contained in the N. E. Palladium and Commercial Advertiser, printed in Boston.

#### THE MISSIONARIES IN BURMAH SAFE.

Calcutta, 23d May, 1825.

MY DEAR SIR,  
It gives me infinite pleasure to acquaint you that Mr. and Mrs. Judson are alive and well. Accounts have this day been received of them. They have been liberated and sent with other European Prisoners to treat with the British Commander for peace.

A peace will undoubtedly be made immediately, and all be well. I request you to give all possible publicity to this communication, as the Christian World is deeply interested in the fate of these respected persons. Yours, &c.

E. A. NEWTON.

To Jeremiah Everts, Esq. Corresponding Secretary to the American Board of Commissioners for Foreign Missions.

The above copy of a letter from Edward A. Newton, Esq. of Calcutta, to Mr. Everts, was inclosed by Messrs. Palmer & Co. of Calcutta to Messrs. Cockrell, Trail & Co. of London, with a request to send two or three copies by different packets

[London, Oct. 11 1825.]

#### CHRISTIAN SECRETARY. HARTFORD, MONDAY, DECEMBER 5, 1825.

We recommend an attentive perusal of the Review, by Dr. Marshall, of the work of the Abbe Dubois. We should not have given an article of such length but for its great importance. The Abbe, who is a French Jesuit, (and Roman Catholic, of course) has taken it upon him to publish to the world, that the venerable Carey and his coadjutors who have been so long and zealously engaged in translating the Scriptures at Serampore, are making and publishing false and spurious translations of that sacred volume. A charge so foul and malignant, coming from the source it does, demands an immediate refutation; and we think every friend of truth will rejoice to see the task so ably performed, as it is in the Review by Dr. Marshall. We hope, therefore, that no one will be wearied in reading it. The Review will be completed in our next number.

The essay on the Sabbath on the 4th page, is recommended to the careful attention of all classes of readers.

#### PRINCELY DONATION.

It appears by accounts of the United Domestic Missionary Society, of the state of New-York, that a friend of souls has given recently to that society in cash, \$300, and four notes for 1000 dollars each, payable one thousand dollars annually to aid them in sending Missionaries to the Western States, and planting them there. Other donations received for the same purpose, since the 17th of August last, amount to one thousand nine hundred and sixty two dollars. The promise of the unchanging God secures to such liberality a divine reward.—But what can that man, or that denomination of Christians expect, who, possessing ample means, but not a heart to do good, when appealed to on a similar subject, and for similar purposes, coldly and repulsively fold their arms, shut their hands, and withhold their substance, saying, Be ye warmed, and be ye clothed. We ask again, what are such a people to expect? The word of God replies, He that soweth sparingly, shall also reap sparingly. May every one be zealously engaged in the good work.

The number of missionaries employed last year by the above society was 123, and the number of churches added, 130. It is calculated that no less than 80,000 souls were thus brought within the influence of the Gospel in its permanent character; and that more than six hundred souls were savingly converted.—*Christian Watchman.*

**Robert and the Priest.**—It is with peculiar pleasure we lay before our readers the article in our columns under the above title. Not because we take pleasure in the sufferings of the young man, who is the hero of the story; but because the article, coming as it does, from undoubted authority, furnishes proof direct, of two interesting facts. The first is, the incalculable good that is effected and effected, by the Baptist Irish Society in England, among the poor, degraded, ignorant, and priest-ridden Irish Catholics. The second is, the existence of unabated and implacable hatred in the Catholic clergy against the Bible, and all those who, from regard to its sacred truths, dare to refuse submission to their wicked and tyrannous mandates. Such facts unmask the purposes of all those, who would persuade the Protestant world, that Popery is not now the persecuting demon that it once was. For, wherever it comes in contact with Protestants, and possesses the least power, the same thirst for the blood of the pious follower of Jesus is evinced, which has characterized the Romish church for centuries. Give the Pope and his satellites the power, and the flames of martyrdom would be rekindled in all the world, where the gospel is known.

Further? This should be viewed by the saints as another instance coming to the knowledge of the world, of the blessing of God which does actually attend the benevolent exertions of his people, made for the salvation of men; both by giving them the sacred scriptures, and the preaching of the gospel. It is sometimes feared (generally however, by those who are themselves doing nothing) that too great a variety of objects are embraced within the compass of christian benevolence. To such we would remark that, whatever may have been their honest fears, they should be entirely laid aside. For, since the manifest blessing of God confers success, in a greater or less degree, upon every branch of pious exertion, who is competent to say that too much is doing; or which department of labour should be abandoned? If the joys derived to a pious heart in this life, from the conversion of one soul to Jesus, by means of his labours be unspeakable, who can calculate or describe the supreme joys which must open upon the same soul, when he shall hear the acclaim of his Saviour and Judge, "Well done good and faithful servant; enter thou into the joy of thy Lord." Go on christians!

nor think you have done enough till you have been paid to the child, and cannot maintain an action for what may be subsequently earned.

A society is formed by the Baptists in Vermont, by the name of "The Benevolent Society of Vermont and vicinity," for the relief of distressed widows and orphans of deceased Baptist ministers. The length of their constitution and circular, precludes us from giving it entire to our readers. Similar societies, if we mistake not, have been in operation among the English Baptists for some years; and one or more in the United States. It is a subject worthy the consideration of every Church and minister; and as we cordially wish success to our brethren in Vermont, in this their noble charity, so we earnestly hope their example may soon be followed by every state in the Union, which has yet done nothing of the kind. By such a provision, much anxiety may be prevented from the pious, laborious minister, who spends his days in the service of the Lord, without a competent support; and without any thing to leave for the support of the companion of his sorrows and cares, and their helpless children—dies.

A man by the name of Harvey James, on his passage up the Hudson, in one of the Steam-boats last week, threw himself overboard and was drowned.

#### General Intelligence.

The Rensselaerville Baptist Association, has forwarded to the Treasurer of the Boston Society, auxiliary to the Baptist Board for Foreign Missions, the sum of fifty-one dollars.—*Chris. Watchman.*

The Second Baptist Church and Society in this city have united in presenting a Call to Mr. James D. Knowles to become their Pastor. The unanimity with which this invitation is given, and the appropriate acquirements and talents of Mr. Knowles, afford the pleasing prospect that the contemplated union will be permanent, and mutually satisfactory.—*Christian Watchman.*

On the 16th inst., Br. Moses Harrington, was ordained Pastor of the First Baptist Church and Society in Sutton, Mass. The services were performed by the following brethren. Rev. Mr. Grow, of Thompson, Conn. made the Introductory Prayer; Rev. Mr. Train, of Framingham, preached on the occasion; Rev. Mr. Convers, of Grafton, made the Consecrating Prayer; Rev. Mr. Going, of Worcester, gave the Charge; Rev. Mr. Angell, of Southbridge, presented the Right Hand of Fellowship; Rev. Mr. Gregory, of Ward, addressed the Church and Society; Rev. Mr. Boomer, of the Church in Sutton and Douglas, made the Concluding Prayer; and Rev. Mr. Harrington, gave the benediction.—The services were highly satisfactory to a large assembly and we hope the blessing of God will rest upon the connexion which has recently been formed, and the cause of Zion be built up among them.—*Christian Watchman.*

A very unfortunate accident occurred on Saturday morning, about 9 o'clock, in the family of Mr. Hugh R. Kendall baker, in Water-street. His son, a lad of about 15 years of age, had loaded a pistol, with pieces of lead for killing rats, which infested the premises. Taking it into his hands for the purpose of examining it, and showing it to a favorite little sister, it being a new purchase, and without recollecting it was loaded, he pulled the trigger, and the pistol was suddenly discharged. The contents thereof tore away the left side of her face, which was laid entirely open, and her life is despaired of. She is about eight years of age. The young man is extremely afflicted with the disastrous occurrence.—*Christian Watchman.*

#### ALEXANDRIA, NOV. 18.

We learn from a friend, who was present on the occasion, that the venerable and venerated James Monroe, late President of the United States, was sworn in as a Justice of the Peace, for the county of Loudon, in which he resides, on Tuesday last, and immediately took his seat on the bench as a junior member of the Court. The chair of the presiding magistrate was tendered, and with great propriety declined.—*Phil. Gaz.*

**Candle Wick.**—We have seen it stated, on the authority of a German paper, that at Vienna, both tallow and wax candles are now made with wicks of straw, that they burn ten hours, and neither smell, smoke, nor run down. Whether they give as brilliant a light as cotton wicks, or not, the account does not state.

**Trade of Africa.**—The Baltimore papers state that books will soon be opened in that city for stock to be invested in the commercial intercourse with Africa, with a view of facilitating the transportation to that country of the free colored people of the U. States. The design of this intercourse is unfolded in the annexed paragraph from the American:—*Fam. Vis.*

Our object is to afford facilities to the free colored people of Maryland, and of the United States, to procure their own passage to the land of their fathers, by opening a trade with 40,000,000 of inhabitants in Africa, by supplying them with the necessities of life, and receiving the produce of their soil, instead of slaves in return. The exports of this country will be manufactured articles of small bulk; those received from them will be much more bulky, and consequently three fourths of the vessels in this trade would be under the necessity of going out in ballast, and afford a favorable opportunity to colonists to procure a passage. They would reduce the price to Africa so low as to be within the reach of every colored person in America.

**Legal Decision.**—At the late law term of the Supreme Court, held in Worcester, a principle was settled which seems to be somewhat novel in jurisprudence. The Court decided, that where a parent allows a child to contract for wages, and does not interfere to claim them, he forfeits his right to recover what may have

been paid to the child, and cannot maintain an action for what may be subsequently earned.

**Missionaries.**—We have lately conversed with an intelligent master of a ship who has been many voyages to the Pacific, and lived at different times, for several months at a time, at the Sandwich Islands, and were highly gratified with his account of the progress of the missionary exertions in that region. He states that most of the chiefs can read and write—that orders are sent in writing from one chief to another, and perfectly understood; that the children could spell and read in their own language from the instruction of the missionaries; and that a general change of manners and morals much for the better was taking place in all the islands. This is a proud memorial for the friends of missions.

Mr. Bingham and his associates at the Sandwich Islands have conducted with so much good sense and discretion that they deserve the approbation of the wise and good in every part of the world. *Boston Gaz.*

To show the advantage of a safe, or fire proof closet, in a shop or warehouse, we mention that Messrs. Wells and Lilly, in the late fire, lost every thing which was not contained in their fire-proof.—Their account books, notes, acceptances, and some money, were found perfectly secure the next morning.—*Evening Gazette.*

A part of the mail which has been missing one year and seven months between Newbern and Fayetteville, has arrived at the former place, safe and sound. It contained a considerable amount of money. It was found laid away snugly in a post office on the route;—much gratitude is expressed by the editor of the Newbern Sentinel, to the careful postmaster, that he preserved the packages from the depredations of the rats.

Col. Richard M. Johnson, Senator in Congress, from Kentucky, has received into his house TWENTY-ONE INDIAN CHILDREN, of the Choctaw nation, for the purpose of educating and teaching them the principles of the Christian religion.

The subscribers, being, by appointment of the state of Connecticut, Directors in the Phoenix Bank, representing the interests of the state therein—learning that reports have been put in circulation in this state injurious to the credit of said Bank—deem it a duty they owe to the public and the state generally, a large amount of whose funds is invested in this Bank, publicly to declare, which they are able to do from their personal knowledge:

That, when they entered on the duties of their appointment as Directors, in behalf of the State, in May, 1823, they found the affairs of the Bank in a prosperous condition, and they have since been conducted with faithfulness and prudence.

That they have attended, either singly or together, once every three months, at the period of making the quarterly balance of its books, to the examination of its cash, and other property, and have uniformly found every thing correct.

That the Directors of this Bank are in the habit of giving their personal attention to its affairs, and do not permit its concerns to be managed by others without their knowledge.

That the Bank is not only free from embarrassment, and able to pay its notes whenever demanded, but is doing business as usual.

That there is not, in their opinion, a Bank in the United States whose funds are more safely invested, and in a better condition to be applied to the payment of any demands which can be brought against it, than the funds of this Bank.

That the magnitude of its capital, being ONE MILLION, TWO HUNDRED, NINETEEN THOUSAND DOLLARS, all of which has been paid in, places it, with ordinary management, beyond the possibility of insolvency; and

That therefore, it now merits, what it has heretofore received, the entire confidence of the public.

JEREMY HODGLEY, } Directors in be-  
SOLOMON PORTER, } half of the State.  
Hartford, Conn. Nov. 25, 1825.

State of Connecticut. Treasury Office, Hartford, Nov. 25, 1825.  
The subscriber, from almost constant daily intercourse with the Phoenix Bank in this City, is well acquainted with its general management, and is of opinion that the funds of the State are safe therein; and verily believes that the facts stated in the preceding declaration, under the hands of Jeremy Hodgley and Solomon Porter, Esquires, are substantially true.

ISAAC SPENCER, Treasurer.

**New Cavern Discovered.**—We are informed that a Cavern was discovered in Granby, Conn. a few days since, by two men who were hunting, about a mile from the meeting-house. It was close to, or directly under the place where a tree had been turned up. Two large roots ran perpendicular, on one of which was seen a hinge where a door, to all appearances, had formerly hung. This was the entrance. Inside was discovered two human statues, cut either in wood or the earth. 1770 was seen engraved in one or two instances, and several articles were found there, bearing the appearance of having remained in the situation in which they were first noticed, a great number of years. The discovery has excited some considerable curiosity in Granville and the adjacent towns; more particularly, as it was discovered within so short a distance of the immediate neighbourhood; and that it should have remained till this time without being known.—*Westfield Reg.*

From the N. Y. National Advocate, Nov. 26.

#### EUROPE.

The Samuel Robinson, Capt. Choate, from Greenock, brings dates to the 15th of October. A postscript of a letter from a person in the north of Europe, contains the following highly important information.

**Postscript.**—I have just learned from good authority, that the Russian army under Wittgenstein, in Bessarabia, have crossed the Puth, and commenced hostilities against the Turks. They have long been preparing for this step, and waited only for the slightest pretext to proceed to extremities. This will be the harbinger of hot work for Europe."

SENECA MISSION. Near Buffalo, N. Y.

Our readers are aware of the existence of this mission in time past, and also of the enactment of a law, which compelled the missionaries for a season to abandon the station. A late letter from Mr. T. S. Harris, the superintendent, to the Editor of the Western

Recorder, informs us that the law has been repealed, and that the mission is re-established, under circumstances more auspicious than those of any previous period. The school has increased from 30 to 43. The chiefs take a lively interest in the benevolent exertions of the Missionaries, and cheerfully contribute to the support of the school. Many of the Indians are strict observers of the Sabbath, and show a profound respect for the religion of Christ; and a few give encouraging proofs that their hearts have been touched with the finger of Divine love.

The same Syrian Patriarch Giarve, who now endeavours to prevent the distribution of the Scriptures, visited Rome, Paris, London, &c. some years ago, and obtained money and a printing press, under the pretension that he wished to print and distribute the Scriptures on Mount Lebanon!

At a late meeting of the Vermont Bible Society, the members solemnly pledged themselves to each other, to ascertain the number of families that were destitute of the Scriptures, and not to relax their exertions till all should be supplied. This is a noble resolution.

The receipts into the treasury of the American Bible Society, during the month of October, amounted to \$5226 50. Issues from the Depository, 3885 Bibles, and 4164 Testaments. Total 3048; valued at \$4765.

**Greek Nation.**—The London Courier contains an article, in which it is stated, that the British Commodore HAMILTON had said, he should respect the blockades regularly declared by the Greek authorities. This is considered as tantamount to an acknowledgement of the Independence of the Greek nation by Great Britain.

A gentleman of our acquaintance, (says the London Chronicle), recently returned from a visit to Constantinople, reports, that in perambulating that extraordinary city, his attention was attracted by a crowd of persons who were witnessing, at the corner of a street, the emptying of one or two casks, which were filled with human ears, cut from the patriot Greeks, who, in struggling for their liberty, were taken prisoners by the Turks.

Letters from Smyrna mention, that in their endeavours to extinguish the fire which threatened the destruction of that city, three American, two British, and one Dutch seamen, belonging to men of war lying there, lost their lives.

#### MARRIED.

At Coventry, Mr. Porter Daniels, formerly of East Windsor, to Miss Cleanthy Carpenter.

At East-Windsor, on the 29th inst., Mr. Erastus Pease, of Enfield to Miss Harriet Bartlett.

At Enfield, on the 24th inst. Mr. Israel S. King of Longmeadow, Mass., to Miss Susan Prior; Mr. Hiram Ferry to Miss Markham.

At Boston, by the Rev. Mr. Sharp, Rev. Francis Wayland, Jun. to Miss Lucy Lane Lincoln.

#### OBITUARY.

In this city, on Tuesday last, Orlando Lathrop, aged 17.

At Enfield, on the 13th November, Mrs. Triphena Pease, aged 90. For more than fifty years she had been a professor of Religion, and a valuable and esteemed member of the Baptist Church.

At Black Swamp, S. C., on the 29th of Oct. Rev. Robert P. Brooks, aged 22. In an obituary notice in the Southern Intelligencer, Mr. Brooks is represented as a man of sound piety, and possessing very promising talents for future and extensive usefulness. His early death, (in which he was enabled by grace to do honor to the gospel,) is deeply lamented by the Baptist Churches in that neighbourhood.

Death of Com. THOMAS MACDONOUGH. The brig Edwin, has arrived at Philadelphia from Gibraltar, which place she left on the 25th Oct. with the following passengers: Com. THOMAS MACDONOUGH, son and servant, Dr. William Turk, of the U. S. Navy, Mr. Cadwallader Ringgold, also of the navy, and 21 seamen in the steerage, from the squadron in the Mediterranean. We regret to add that Com. Macdonough died on his passage on the 10th inst.—His remains have been brought home in the Edwin. Immediately on the announcement of his death all the vessels in port hoisted their colours half mast. The North Carolina, Constitution, and Erie, were lying at Gibraltar.

#### THE PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

This Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved endorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Solomon Porter, Jeremiah Brown, Nathan Morgan, Henry Hudson, Roderick Terry, Wm. W. Ellsworth, Merrick W. Chapin, Edward Watkinson, James B. Hosmer, James H. Wells, Charles S. Phelps, WM. W. ELLSWORTH, President. THOMAS C. PERKINS, Secretary. Hartford, July 7, 1825.



From the *Columbian Star*.

## REVIEW.

Reply to the Abbe J. A. Dubois' Letters on the state of Christianity in India. Originally published in the "Friend of India." Serampore, 1824.—8vo. pp. 208.

The idle speculator, either in physics or morals, seldom excites much attention, or shares largely in the veneration or contempt of mankind. He may dream away a long life in the midst of wild theories and sophisticated hypotheses, quite unenvied and undisturbed. But with the man of steady purpose and resolute activity, it is generally otherwise. His conduct is made the subject of admiration and remark; and he rises into high consideration with those who approve the manner and object of his pursuit; while others, who think them illaudable, or who envy his elevation, range themselves as his enemies and opposers.

This difference in the estimation of the mere theorist and the active executor of self-projected plans, originates in the disposition of man to regard action more than principle. One who exemplifies his precepts, attracts more notice and esteem than he who is the preceptor of one thing, and the exemplar of another, or of nothing. Theory is not always understood, and when it is, it is if it have no important practical influence, it invariably falls into disrepute. Action is not only palpable to the vision, and consequently makes a deeper impression.

"Aut agitur res \*\*\* aut acta refertur, Segnius irritant animos demissa per aurem, Quam quæ sunt oculis subjecta fidelibus, et quæ Ipse sibi tradit spectator;"

but it also has invariably some bearing on the interests of some individual, or community of individuals. If the bearing of such action be favourable to the persons interested, they never fail to applaud it as most beneficent and laudable;—if unfavourable, they must possess a greater share of disinterest and moral integrity than usually falls to the lot of unsanctified man, to secure it from unmerciful execration. Hence, the active man, however good may be his intentions, must expect difficulty in the prosecution of his objects. The sinful world, in which it is his duty, for a season, to act, always contains enough that are disposed to misinterpret and vilify his motives, and neutralize, if possible, the salutary tendency of his efforts.

Thus the practical philanthropist has, in all ages, been compelled to encounter constant and organized opposition. Ridicule, contempt, envy, calumny, falsehood, have discharged at him their full and poisonous quivers, in every form, and with all the force, which the ingenuity of sin could devise. In this warfare, those who have taken the lead in any benevolent enterprise, and with the implements of generous well doing, gone forth as pioneers to "make straight in the desert a highway for our God," have sustained, not only a greater share of labour than their successors, but also the freshest and heaviest vengeance of their enemies. This, our readers know, has been, and still is, eminently true of the Baptist Missionaries at Serampore. Few Christian preachers, since the first century, have toiled amid so many privations and discouragements, and at the same time with so much unpretending piety and real effect, as have Carey and Marshman, and their worthy coadjutors. Two missionaries, Carey and Thomas, entered the field in 1793. It was then an uncultivated waste, and wore the unloveliest features of desolation and despair. Any but those master-spirits who then and there commenced their dignified career of usefulness and glory, would have pronounced the field to be irreclaimable for ever, and retired in dismay from the task they had assigned themselves. But these men were not to be intimidated. Almost every page of the Bible contained promises for their encouragement, and the spirit of Eternal Compassion witnessed with their spirits, that they were in the path of duty, and should eventually see their labours attended with magnificent results. They persevered, and during the first eight years of their mission, though not eminently successful in gaining converts, exhibited a spectacle of the true moral sublime, with which history furnishes few parallels. Since the introduction of this century, they have experienced not only heavy and repeated afflictions, but abundant blessings from the Divine hand; and success, more than equal to their fondest anticipations, has accompanied their judicious and unremitting efforts. They have reclaimed from the wilderness of nature, a considerable portion of the vast field which lies spread out before them, and caused it to abound with the richest christian fruits. We have now only to make a fair comparison between what India was thirty-three years ago, and what she is now, in order to satisfy all of the utility of missions, who are willing to receive facts in proof of principle. By those who have written, and printed, and preached, and declaimed against the practicability of heathen reform, we have been repeatedly challenged to produce facts in support of the position we have assumed, and we have as often answered the challenge to every extent which candour and ingenuousness could demand, by supplying our columns with facts abundant and well

authenticated. But wilful incredulity is too omnipotent for man to subdue.

The success of missions in the isles of the Pacific, has furnished an argument in favour of the missionary enterprise, to which many of its determined opposers have concluded at length to yield. Having, therefore, withdrawn their forces from some points of attack, they feel prepared to come down with accumulated strength upon others, which, in their estimation, are less impregnable. Asiatic missions are now the prime subject of contest; and among them none are called to endure a greater share of obloquy, misrepresentation, and actual bombardment, than the establishment at Serampore. But we do not now intend to come forward in the defence of the missionaries at that place. They have hitherto shown themselves amply able to defend themselves; and although they have not deemed it expedient to watch and repel every paltry detachment that has endeavoured to annoy them; yet, when they have engaged in close encounter, their friends have felt no doubt as to the issue. They could not fail to be victorious—"for God and truth were on their side."

One of the last & most direct efforts ever made to ruin the reputation and influence of the Baptist missionaries at Serampore, was that of the Abbe Dubois, a Catholic, who has passed thirty years in India as a missionary, but without any success.

In June, 1823, the Abbe, having returned to England, published his "Letters on the State of Christianity in India," in which the prominent positions that he labours to support are—"1st, That India will never receive the Gospel," and therefore he pronounces upon the whole population, and the unborn millions that shall follow, an "eternal anathema;"—2d, "That the translation of the Holy Scriptures into the idioms of the country, is not likely to conduce to the conversion of India," to which are appended many of the most vile and barefaced misrepresentations of the translations by the Serampore missionaries;—and 3d, "That the character of the Hindoos is not so degraded as has been represented by the Rev. Dr. Ward and others,"—including a "vindication of the Hindoo females."

These points, and several others of minor importance, he labours to prove by all the arts within the reach of a mind skilled in disingenuousness and prevarication. But in Dr. Marshman, the author of the Reply, whose title stands at the head of this article, he has found an able and triumphant antagonist. Having laboured among the heathen at Mysore, for thirty years, without numbering among his two or three hundred proselytes, one "Sincere, undisguised Christian," our Abbe becomes discouraged and returns to England, resolved to convince the world that his experience was sufficient proof of the impossibility of Hindoo conversion—or, in other words, that "with God all things are" not "possible." But Dr. M. meets him at every point, and shows by indisputable facts, the incorrectness of his assertions and the falseness of his reasonings. The Abbe's first position, that "India will never receive the Gospel," the reply examines by the Scriptures, and proves to be untenable. The second and third chapters of the Reply are devoted to this examination, and contain a body of scriptural argument, lucidly and logically arranged, demonstrating most clearly that the promises of God furnish no greater reason to believe that the 350,000,000 of Gentiles in America, Europe, Africa, and Western Asia, will be converted, than the 500,000,000 of Eastern and Southern Asia. His reasoning throughout is a *fortiori*, and is sufficient, we should think, to "put to silence the ignorance of foolish men," who may suppose that the scriptures do not countenance Christian missions. At the close of this interesting and judicious summary of scripture proof, Dr. M. remarks:

"Such, then, is the evidence from the Old and New Testament which our author has to annihilate, before he can establish his first position. The fact is, that nothing is more certain than this event, not even the rising of to-morrow's sun. There is no event predicted so often and in so many different ways, beside the death of the Redeemer of men,—and that is only a pledge of this being accomplished,—of the heathen being given him for his inheritance, and the uttermost parts of the earth for his possession. Are not the sufferings of Christ, an infallible pledge of 'the glory that shall follow?' Moreover, to understand this thoroughly, our Abbe needed only the aid of careful observation, and common sense. Beyond this we have employed nothing; our author's fanaticism, therefore, even if it be sincere, is quite inexcusable. So far is it from having any foundation in Scripture, that it is opposed to its whole current of evidence. Yet it is so savage in its very nature, that should they not treat it with perfect contempt, it may lead the whole Christian world to devote the present and every future generation of India to eternal death. When he finds what the Scriptures really declare on this subject, must he not, as a Christian missionary, feel grieved at his negligence in searching them? and will he not mourn its dreadful effects in thus leading him to devote to

present misery and eternal ruin, the unborn millions of a country in which he spent thirty years as a minister of peace?"

Our intention is, not to make long extracts from the work before us, nor to consider the style, which, by the way, is not the best, but to give a brief analysis of the course pursued by the replyer in refutation of the Abbe's several propositions, and to select such facts as may be valuable to our readers. We intend hereafter to copy some of the best portions of the Introduction, and of the first two chapters.

Dr. Marshman having, by "a dense cloud of predictions from the mouth of Him who cannot lie," settled forever the Abbe's first position, proceeds to a critical and lengthened examination of the second, which relates to the impracticability of effecting any thing towards the salvation of the Hindoos, by means of the translations of the Scriptures into the idioms of India. This position, with equal ease and dexterity, is shown by a variety of arguments to be incorrect. Saints have been edified and sinners converted, in all ages, since the days of the Apostles, by means of translations of the Old and New Testaments. But the argumentum ad hominem is furnished by the fact, that the Catholic missionaries in India never gave the people a written translation of any part of the Bible;—hence, during three whole centuries, they had no success. But one of the first objects of the Baptist missionaries at Serampore has been to translate and distribute as many copies as possible. The cheering consequence has been, that they have been called to baptize, in less than twenty-five years, more than one thousand converts on a profession of repentance and faith. Sufficient.

To be continued.

## PRIZE ESSAY ON THE SABBATH.

It will be recollected that several months since, a correspondent of the N. Y. Observer offered the sum of Fifty Dollars for the best-written "Essay on the importance of the Sabbath regarded merely as a Civil Institution." The Committee appointed to decide the merits of the Essays presented for examination, were the following respectable gentlemen, viz.—James Kent, J. M. Matthews, Wm. W. Woolsey. After a critical comparison of the talents displayed in twenty-four Dissertations, they awarded the premium to the Essay written by William Jay, Esq. of Bedford in Westchester county, N. Y. The premium was generously presented by the author, Mr. Jay, to the Female Sabbath School Union Society of N. Y. The following are extracts from this ingenious production:—*Christian Watchman*.

If we reflect for a moment, what a vast proportion of mankind are doomed to daily labour for their subsistence, we shall be sensible, that multitudes are necessarily deprived of all opportunity of acquiring religious information, except such as the Sabbath affords. Were the Scriptures universally distributed, there would still be many without either ability or leisure to peruse them. To such persons, the Sabbath brings not merely a respite from toil, and consequently time for religious study and meditation, but also the instruction of the pulpit, and the rites and worship of the house of God. Without a periodical and general cessation from labour, the public worship of the Deity, and the religious instruction connected with it, would be greatly interrupted, if not wholly abandoned. The ministers of religion could not advantageously exercise their functions, unless their people were permitted at stated periods to suspend their ordinary avocations, in order to attend their ministrations. Religious services if casual and precarious, would afford but little benefit, and be offered to but few auditors. Under such circumstances, the sacred order itself would ultimately cease to exist; or it would sustain itself only by an usurped authority over the consciences of the people. Ignorance of the truths of Christianity would lead to their perversion, and a blind and debasing superstition would take the place of that religion which, while it sanctifies the heart, enlightens the understanding. The clergy would in time, become the sole depositaries of religious knowledge, and would exercise a spiritual dominion, founded upon ignorance and superstition. If at the present day, we take a survey of the various churches in Christendom, we shall find that the observation of the Sabbath, affords an accurate standard of the degree of religious truth and freedom prevailing in each; and that with the profanation of this day, moral obligation is relaxed, religion sinks into superstition and unmeaning ceremonies: and the power of the priesthood rises superior to conscience and to reason.

The agency of the Sabbath in preserving and extending the influence of religion, is not, however the only benefit it confers upon Society. No political institution whatever, contributes so much to the actual comfort and enjoyment of mankind; and multitudes who derive no religious advantages from it, participate largely in its temporal blessings. The returning day of rest brings repose and quiet to thousands, who would otherwise spend their lives in unremit-

ting labour. The avarice of the rich would extort from the necessities of the poor the utmost exertion of human strength and endurance. But the Sabbath like an angel of mercy, pays its weekly visit to the children of poverty and of labour, suspends their toil, revives their exhausted strength, and cheers their drooping spirits with visions of future happiness and glory.

Every occupation naturally leads to the formation of certain habits both of mind and body, and when the occupation is pursued without intermission, these habits are formed, to the exclusion of all others, and man is degraded into a mere machine, and rendered unfit for the high and various duties to which his Creator has called him. But the relaxation afforded by the Sabbath, allows the bodily and mental faculties to recover their wonted tone and elasticity, and preserves them in health and vigour. With the return of this season of rest, the artisan removes from his person, the filth contracted by a week of labour, and from his mind, the thought and anxieties peculiar to his calling. Arrayed in clean and decent apparel, he goes forth into the society of his fellow men. New ideas crowd upon his mind, and new scenes open to his view. If he has been taught to appreciate the privileges of this sacred day, he repairs to the house of God. There in the presence of Him who is no respecter of persons, he feels the natural equality of the human family, and rejoices in the reflection, that however humble and obscure may be his present lot, he is the heir of a blessed and glorious immortality—he listens to themes of high and eternal interest—he unites with his fellow-citizens of every rank, in the adoration of the Deity; and returns to his dwelling with enlarged conceptions and elevated hopes. His shop and all its concerns are dismissed from his thoughts—other and delightful subjects engross his contemplation—the powers of his mind are called into action—and as he meditates on death, judgment, and eternity, his heart swells with a sense of his own high and immortal destinies. He calls his offspring around him, and after teaching them to participate in his own hopes and consolations, closes the day by kneeling with them before the throne of mercy, to offer his thanksgiving for the past, and his prayers for the future. On the morrow he returns to his work, his body invigorated by repose, and his mind stored with useful topics, for the exercise of his own faculties. Would we know, then, the value of the Sabbath, as a civil institution, in rescuing the laborious poor from moral and mental degradation, let us compare the picture just drawn, with that of a being compelled to pass his life within the narrow precincts of a work-house, and occupied only in turning a wheel, or throwing a shuttle. No Sabbath interrupts his labour—the voice of instruction never breaks upon his ear—the sphere of his knowledge is bounded by the rules of his art—his acquaintance with mankind is limited to his fellow-labourers; while his few and casual moments of relaxation are devoted to riot and debauchery.

But it is not in the humbler walks of life alone, that the Sabbath has a tendency to purify and elevate the moral and intellectual faculties of man. The frequent recurrence of a day devoted to repose and reflection, occasions a pause in the turmoil of worldly occupation, and arrests the attention even of those who are pressing forward in the pursuit of wealth, of pleasure, and of honour. The interruption which this day causes in our ordinary employments, recalls our thoughts from our own personal gratifications, and leads them to the contemplation of our present duties, and our future destinies. At such times conscience resumes her empire, and the still small voice of religion, lately drowned in the tumult of the world, is heard and obeyed.

To the Sabbath may be attributed, whatever degree of cleanliness is found in the lower ranks of society. Incessant labour necessarily prevents attention to personal appearance; and were it not for the rest enjoyed on the Sabbath, and for those habits of neatness which are caused by its public assemblies, the most disgusting squalidness would be the inevitable lot of the labouring portion of the community. It is solely owing to this institution that our whole population now appears every seventh day in clean and decent clothes; and this practice contributes not less to propriety of behaviour, than to health and comfort. The self respect which the circumstance of being well-dressed naturally induces, tends to soften the manners, and to suppress rudeness and indecorum.

This sacred day, by the solemn and affecting duties to which it is appropriated, spreads a calm over the ruffled surface of society, and assuages the angry and selfish passions by which it is agitated. In the house of God, all meet as the children of the same Heavenly Father, and the heirs of the same hopes and promises. They listen to the same instructions, unite in the same petitions, and acknowledge the same standard of faith and practice. A common worship excites mutual sympathy and affection, and leads to an interchange of kind and benevolent offices.

The Sabbath also, frequently reunites the family circle which had been broken throughout the week. The husband is restored to his wife, and the children to their parents; and the endearments of domestic intercourse are enjoyed in peace and privacy.

In Sunday Schools we behold a mighty engine, whose influence in promoting the virtue and happiness of Society, no political economist is able to calculate. If the real substantial prosperity of a state, is to be estimated only by the comfort, sobriety, and intelligence of its citizens, the religious education of youth is the only perennial spring of national felicity. In our own country alone, more than 100,000 children are taught in these schools the highest and best of all knowledge—their duty to God and man. Were the Sabbath abolished, Sunday Schools would cease with it; nor could any adequate substitute be provided in their room. Education may indeed be furnished at the public expense; but education unaccompanied by a sense of moral obligation, instead of restraining crimes, would afford new facilities for their commission. It would be difficult for any government, and impossible for our own, to provide religious instruction for the young. But in Sunday Schools, this great and desirable object is attained, without the smallest encroachment upon the rights of conscience, or upon the principles of our political institutions. In these schools, and in these alone is the influence of example constantly added to that of precept; and religion is recommended to the youthful heart and understanding, by the disinterested labours of pious and affectionate teachers. In these alone is the attendance of the children not merely voluntary, but cheerful; and punishment is unknown as a corrective, either of indolence or misbehaviour. In the remarkable fact, that scarcely an instance has occurred, either in Great Britain or America, of the conviction of a felon who had enjoyed the advantages of a Sunday School, we find a strong and delightful testimony to the efficacy of this mode of instruction, in promoting the peace and good order of society.

The boasted republics of Greece and Rome afford less personal security to their citizens, than is now enjoyed under the most absolute government in Christendom. But why resort to the experience of past ages, when our own is pregnant with instruction? We are ourselves familiar with a republic which prohibited the observance of the Sabbath, proclaimed Christianity an imposture, and decreed that there was no life beyond the grave. We have beheld the French people, bursting with convulsive strength every moral and political restraint, and prostrating at once the altar and the throne. We have witnessed their tremendous efforts, to eradicate from their soil every vestige of monarchy and of religion; tearing from the tomb the remains of their kings, and defiling in the dust the volume of inspiration. And did they thus rear an enduring fabric of civil and religious liberty? Were tyranny and priestcraft forever banished from their land? Did the time redeemed for the service of God, augment the productive industry of the nation? Did the maxims of infidelity, substituted for the precepts of the Bible, lead to social order and individual happiness? Alas! the same generation which witnessed the birth of the terrible republic, beheld also its dying agonies. Gorged with blood, and exhausted by crime, the French nation offered to the world the unparalleled spectacle of a whole people, surrendering by their own suffrages, all their dear bought liberties into the hands of one man; rejoicing in a despotism that rescued them from the horrors of an impious anarchy; and thankfully exchanging the bloody and abominable rites of atheism, for the empty pageantry of an intolerant and superstitious church.

Let us learn wisdom from the experience of the past. Let us cherish and revere the Sabbath, as the great instrument provided by a beneficent Creator, for promoting the present and eternal welfare of his children. As we love our country, and seek her glory and prosperity, let us conform to her institutions, as far as we are able, to the injunctions of Him, who is abundant in wisdom, and goodness, and truth, and who has declared, "if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable: not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth."

On the 15th of April last, a society was established in Glasgow, for promoting the interest of the Scottish settlers, in the British Provinces in North America. To this end, it proposes to send out ministers, catechists, school-masters, Bibles, &c. The business of the society to be conducted by a committee of 24, half Clergy and half Laymen. The preachers must all be licensed or ordained by the Presbyteries of the Church of Scotland, of which the teachers and catechists must also be communicants.